

The story of Jesus.

by

John Duke McFaden.

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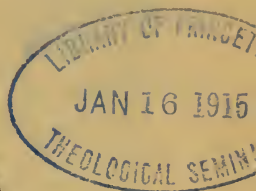
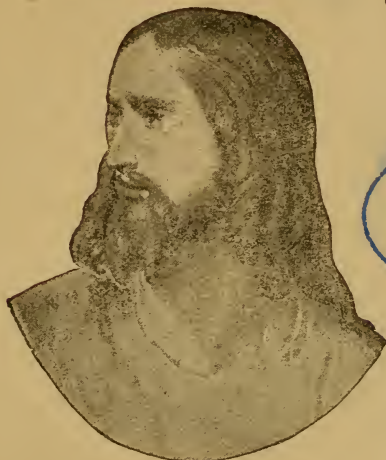
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THE STORY OF JESUS.

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And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.—*Paul.*

BY ✓
REV. JOHN DUKE McFADEN.

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"A Man of Sorrows and Acquainted with Grief."

ISAIAH, 53d chapter.

[The above head is unique—it is made from one line, yet is a combination of circles; a circle is a sign of perfection, and we know Jesus is the perfect man.]



THE STORY OF JESUS.

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THE story of Jesus is the most wonderful ever told : starting in eternity. unfolding in time, it reaches the throne, touching the Manger, the Temple, the Jordan, the Garden, the Hall, the Cross, and the Tomb. Rooted in love, developed in humility, it thrills with delight all who partake of its fruit—SALVATION.

The story of Jesus is always new ; the oldest, yet the newest. The story of every other man becomes old and threadbare ; like a sponge squeezed dry, it is exhausted by the hand of the historian, but the story of Jesus is never exhausted ; like the current of Niagara, which never freezes over in winter, nor dries up in summer, it is ever fresh and sparkling.

The story of Jesus is true. It is not spun from the untamed imagination of some fallible mortal, nor compiled from musty archives, for the purpose of passing away dull hours. God is its author, Jesus its centre, and salvation its object : " For we have not followed cunningly devised fables." 2 Pet. i. 16. Truly we can say : " For I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth."—Rom. i. 16.

The story of Jesus has been written to turn the thoughts of others, especially the young, to the sweet old story as found complete in the " word." If one learns to love Jesus more and the world less, the writer will rejoice. May the

story be told from Pulpit, Platform, and Press, until every heart shall thrill, and every soul be saved.

“ Let us tell the same old story,
Of salvation full and free,
Tell of Jesus and his glory ;
And his death on Calvary.
Some may hear it by the wayside,
Burdened by the weight of sin ;
Now, while mercy’s door is open,
They may all be gathered in.”

JOHN DUKE MCFADEN,
2437 N. 8th St., Phila., Pa.

TELL ME THE STORY OF JESUS.

[By Permission of J. J. HOOD.]

Tell me the story of Jesus,
Write on my heart ev’ry word,
Tell me the story most precious,
Sweetest that ever was heard ;
Tell how the angels, in chorus,
Sang as they welcomed his birth,—
Glory to God in the highest !
Peace and good tidings to earth.

Fasting, alone, in the desert,
Tell of the days that he passed,
How for our sins he was tempted,
Yet was triumphant at last ;
Tell of the years of his labor,
Tell of the sorrows he bore,
He was despised and afflicted,
Homeless, rejected and poor.

Tell of the cross where they nailed him,
Writhing in anguish and pain,
Tell of the grave where they laid him,
Tell how he liveth again ;
Love in that story so tender,
Clearer than ever I see ;
Stay, let me weep while you whisper,
Love paid the ransom for me.—*Fanny Crosby.*



‘THE VOICE OF HIM THAT CRIETH IN THE WILDERNESS.’—Isa. xl 3

THE STORY OF A WAY PREPARED.

"The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight."—Luke iii. 4.

"No war, nor battle's sound,
Was heard the world around.
The idle spear and shield were high uphung,
The hooked chariot stood
Unstained with hostile blood,
The trumpet spake not to the armed throng;
And kings sat still with awful eye,
As if they surely knew their sovereign Lord was by."

Some years ago a man had on exhibition a South American serpent, which coiled around the man, who controlled the movements of its great folds by firmly grasping its neck. When the serpent drew its folds tight, the man would tighten his hand around its neck, and thus choke it until its muscles would relax. One day a woman stood before the man, watching the coils of the serpent. She had more curiosity than judgment. Taking a pin, she thrust it to the head into the serpent's body; mad with pain it suddenly contracted its mighty folds, and before he could tighten his grasp crushed him to death.

The man thought he controlled the serpent, but the serpent controlled him, and in an unlooked-for moment death came.

Thousands of years ago the old serpent called Satan entered Eden and coiled around Adam and Eve. One act of disobedience placed them under his control, and death followed.

Satan succeeded through misrepresentation. "And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die."—Gen. ii. 16, 17.

Satan said: "Ye shall not surely die." Pleased with the beauty of the fruit, and desiring to be wise, God was disobeyed, and the race was crushed.

God forgave the guilty pair, but banished them from Eden, that the death they died might not be eternal.

"Behold the man is become as one of us, to know good and evil; and now, lest he put forth his hand, and take also of the tree of life and eat, and live forever; therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man, and placed at the east of the garden of Eden cherubim, and a flaming sword which turned every way, to keep the way of the tree of life."—Gen. iii. 22-24.

God punished the serpent without forgiveness, and arranged with the race through Eve, for ONE who should bruise the serpent's head, destroy death, and admit to the tree of life.

"The Lord said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: and I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel."—Gen. iii. 14, 15.

Eve looked for the promise to be fulfilled in her day. When Cain was born, she exclaimed: "I have gotten a man," or, as Luther reads it, "I have gotten the man from the Lord." The promised serpent bruiser has come; but, like many a mother, she was mistaken in her first-born. He rejected God, and slew his brother. As a substitute for Cain, God gave Seth. Through him and his descendants the promise made to Eve was handed down to Noah; from Noah through Shem to Abraham; from Abraham through Isaac to Jacob, in whose day the Jewish nation was planted, which became the repository for God's truth, and all its

types and ceremonies, supported by the writings of Moses and the prophets, pointed to Christ, the Lamb of God, who should take away the sin of the world.

These Prophets, Priests, and Kings were the poles holding up the wire, over which the promise came, reaching from Eden's closed gate to Bethlehem's open door. God stood at one end of the line and said of the woman's seed: "It shall bruise thy head." Gabriel, at the other end of the line, took the message, and said:

"Fear not, Mary: for thou hast found favor with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest, and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of David forever; and of his kingdom there shall be no end."—Luke i. 30-33.

The angel Gabriel, before appearing to Mary, appeared to Zacharias, while burning incense in the temple, and said:

"Fear not, Zacharias, for thy prayer is heard, and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John."—Luke i. 13.

Zacharias, at the birth of John, was filled with the Holy Ghost and exclaimed: "And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways."—Luke i. 76.

Thus the plan of God was unfolding, and a way was being prepared for Christ. Isaiah, hundreds of years before, referred to John when he said:

"The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain; and the glory of the Lord shall be revealed, and all flesh shall

see it together, for the mouth of the Lord hath spoken it."
—Isa. xl. 3-5.

John the Baptist, in the spirit and power of Elias, came and cried: "Repent ye, for the kingdom is at hand. . . . I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear; he shall baptize you with the Holy Ghost, and with fire: whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire."—Matt. iii. 1-12.

JOHN THE FORERUNNER.

Before the summer comes the spring;
And buds the autumn fruits forerun;
The trumpeter precedes the king;
The morning star before the sun.

Before Messiah's earthly reign,
Ere yet he was revealed to sight;
Before the Holy Nazarene,
Came John, the lowly Nazarite.

Most simple was his rustic fare;
Wild and uncouth his Arab dress;
His constant habitations were
Wild places of the wilderness.

He was the witness of his Lord,
The herald of the coming King,
The preacher of his Master's word,
The tidings of his grace to bring.

The people flocked from every side,
And multitudes from all the land
Now heard the voice of him that cried,
"Repent, the kingdom is at hand!"

He was a bold, unswerving man:
Stern messenger sent on before,
To wield the searching, sifting fan,
And thoroughly purge the threshing-floor.

A man of strong and earnest might,
 No bending reed before the wind;
 A burning and a shining light,
 Until the Greater Light had shined.

This was the path the Baptist trod:
 By true repentance, fasting, prayer,
 To guide to Jesus, Son of God,
 And leave his Master matchless there.

And as the morning sun mounts high,
 The morning star must needs decrease,
 Until "the Mightier than I"
 Commands the servant's work to cease.

—Robert Maguire.

THE STORY OF HIS BIRTH.

"Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour which is Christ the Lord."—Luke ii. 10, 11.

There's a song in the air!
 There's a star in the sky!
 There's a mother's deep prayer
 And a baby's low cry!
 And the star rains its fire while the Beautiful sing,
 For the manger of Bethlehem cradles a King.

In the light of that star
 Lie the ages impearled;
 And that song from afar
 Has swept o'er the world.
 Every hearth is a flame, and the Beautiful sing
 In the homes of the nations that Jesus is King.

Robert Bruce, one of Scotland's heroes, when dying, gave orders to bury his heart in the Holy Land. After death his heart was taken from his body and placed in a casket of gold. This precious relic was guarded by Sir James, Lord



"BETHLEHEM OF JUDEA."—Matt. ii. 1.

of Douglas, who called his knights together and started for the land made holy by the presence of Jesus. On the way they met enemies, and gave them battle. Pressed on every side by great numbers, Scotland's braves were about to be defeated. Sir James thought of the heart of Bruce, which he carried in his bosom.

Then in his stirrups up he stood,
So lion-like and bold,
And held the precious heart aloft,
All in its case of gold.

The soldiers saw and knew what it was, and they were inspired with the thoughts it called to mind. Then Douglas with his strong arm flung the casket as far as he could into the ranks of the enemy, saying: "Pass thou first, thou dauntless heart, as thou wert wont of yore!" The troops rallied, they pressed after the heart of Bruce, and won the victory.

The Lord Jesus Christ was the heart of God, thrown in the ranks of sin for a great object. Satan was gaining ground in the world, and the cause of truth was in danger of being defeated. There was no pure heart around whom the good could rally hence.

"God so loved the world as to give his only begotten Son, that whosoever believeth on him might not perish, but have everlasting life."—John iii. 16. Christ was this Son of God; "Unto you is born this day in the city of David a Saviour, which is Christ the Lord."—Luke ii. 11.

Around this divine heart of God, angels and the best of humanity have rallied, and we will win the victory.

The saints in all this glorious war
Shall conquer though they die,
They see the triumph from afar,
By faith they bring it nigh.

The heart of God commenced to throb in the lowest strata

of earth: "And she brought forth her first-born son, and wrapped him in swaddling clothes and laid him in a manger, because there was no room for them in the inn."—Luke ii. 7.

Jesus could have been born in a palace of gold, rocked in a cradle of pearl, covered with robes of lace, and nursed by Queens had he so wished; but then the poor and needy would have been at too great a distance from him, so he passed by earthly thrones and palaces and became poor that we through his poverty might be made rich. Chateaubriand says:

"He is not born in purple, but in the humble abode of indigence; he has not been announced to the great and the mighty, but angels have proclaimed the tidings to men of low estate; he has not assembled the opulent, but the needy around his cradle, and by this first act of his life declared himself in preference the God of the miserable."

The story of his birth contains three points worthy of your special consideration.

First. He was born of a certain family. The promise of a serpent bruiser, made to Eve, was handed down to Noah through Seth's family; it was handed from Noah to Abraham through Shem's family; it was handed from Abraham to Jacob through Isaac; it was handed from Jacob to David through Judah's family. From Eve to Mary runs a certain line or family. The best blood of the world flowed through the human heart of Jesus.

Second. He was born in a certain place. Seven hundred years before Christ came, his prophet said: "But thou Bethlehem-Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel."—Micah v. 2. Cæsar Augustus passed a law that all the world over which he had control should be taxed. To obey this command Joseph and Mary left Nazareth and went to Bethlehem, the city of David.

their shire town, and here, according to prophecy, Jesus was born. Bethlehem was called the house of bread, and the one born here said: "I am the bread of life."

Third. He was born at a certain time. Jacob when dying said: "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be."—Gen. xlix. 10. Ruling power would be in Judah's family until Christ the King should come. That ruling power departed from Judah when his family, in obedience to Augustus, signed away their liberty and had placed on them the yoke of Rome, but Christ was born before those rights were signed away, and the dying words of Jacob fulfilled, Christ the Shiloh came, and he said: "If I be lifted up I will draw all men unto me," and his enemies said: "The whole world has gone after him."—John xii. 19.

Sing high, sing low, sing to and fro,
Go tell it forth with speed :
Cry out and shout all round about,
That Christ is born indeed.

That Christ was born of a certain line, in a certain place, at a certain time, shows that all was divine. "Great is the mystery of godliness: God was manifest in the flesh." Do not reject Christ as some do because of mystery. There is mystery about yourself; you cannot tell why one part of your eye is white and another part blue, yet you will not put your eye out because you do not understand it. Neither should you reject Christ because there are some things connected with his life you do not understand. If you accept nature with its mystery, be consistent and accept revelation with its mystery. The same God who brought Adam into the world without woman could bring Christ into the world without man.

THE INFANT SAVIOUR.

Methinks I stand within the manger now,
 Gazing upon the infant God, who lies,
 Smiling, upon the Holy Mother's breast.
 Upon his face the light of love beams forth,
 And in his eye sweet mercy sits enthroned,
 While on his lofty brow the stamp of heaven
 Proclaims him more than mortal—now methinks
 I hear the shouting shepherds cry aloud,
 Glad tidings, from a hundred hills, and peace
 To all the fallen world, for, lo! a child.
 The great Redeemer of mankind, is born!
 Oh! glorious hour, when ev'n the greedy grave
 Gave up its victory, and in man's heart
 Death's dark winged angel left his sting no more!
 Oh! glorious hour, when his Almighty hand
 Hung the bright rainbow of redemption round
 A dying and degraded world, and bade
 The gentle moonlight of sweet mercy chase
 Away the midnight mists of sin and shame!
 Then man was truly made immortal—then
 The golden gates of heaven, wide open thrown,
 Welcomed him home to happiness: and then
 The happy angels, in the halls of heaven,
 Awoke, upon their harps of gold, the song
 Of gladness and of glory to the Lamb,
 Who came to die that wretched man might live.

—*Milford Bard.*

THE STORY OF HIS NAME.

“Thou shalt call his name JESUS: for he shall save his
 people from their sins.”—Matt. i. 2.

Sweetest note in seraph song,
 Sweetest name on mortal tongue,
 Sweetest carol ever sung,
 Jesus, blessed Jesus.

The name of Jesus is above every name: “God hath . .
 given him a name which is above every name.” The char-



"THOU SHALT CALL HIS NAME JESUS."

acter, power, humiliation, exaltation, and object of Jesus, were beyond the character, power, humiliation, exaltation, and object of every other man ; hence there must be a name to correspond with this character, power, humiliation, exaltation, and object. Earth had no such name, but heaven had, and God sent it to Mary by the angel Gabriel, who said : " Thou shalt call his name Jesus, for he shall save his people from their sins."—Matt. i. 21.

The name of Jesus has taken possession of the world. Without this name the world would be thrown into confusion. Men could not find their birthday without the name of Jesus, and infidels who blaspheme him cannot announce a lecture without using it. The Christian system of chronology is used the world round. When using dates the letters A. D. are understood. They stand for two Latin words, ANNO DOMINI—The Year of our Lord.

If you wish to write a letter, fill up a marriage license, record a will, copyright a book, find the day of your marriage, or locate any event, you must call on Christ, and you will find that event so many years, months, and days from his birth. Through the system of chronology he gave to the world all men confess him : " Therefore God hath also highly exalted him and given him a name which is above every name, that at the name of Jesus every knee should bow and every tongue confess that Christ is Lord, to the glory of God the Father."—Phil. ii. 9–11.

Jesus is also called Christ. When praying to the Father he said : " This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." —John xvii. 3. He was both human and divine, and having a compound nature he also had a compound name. Jesus means Saviour ; Christ means anointed. Jesus Christ means the one anointed to save. With the human nature and name he touches humanity ; with the divine nature and name he touches divinity ; with the human he brings God

down to man; with the divine he lifts man up to God. "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved"—Acts iv. 12—but the name of Jesus: "Of whom the whole family in heaven and earth is named."—Eph. iii. 15.

THE QUEEN'S DECISION.

Once upon a time, long ago, the queen of language sent forth a proclamation that on such a day there would be a convention of all classes of people, who might take her trusty servants, the alphabet, consisting of twenty-six letters, and the one who should form the sweetest word should be seated next to the queen, and receive a crown of gold.

Far and wide proclamation went, and multitudes began to study what word they would form; but, lest somebody else should select his chosen word, every one kept silent and only looked wise, as much as to say, "I know something, if I only chose to tell."

At length the day arrived, and there was the queen, and there the crown, and the alphabet, and all the multitude. The question now was, who should first spell what he considered the most beautiful word in the world. So the queen told them all carefully to write their word and fold it up and cast it into a box, which she had prepared. She would then draw them out by lot, read the word aloud, call upon the writer to stand up, and she would then decide upon each. So she drew all the multitudes close around her, and all were hushed and silent when she put in her hand and drew out a paper. Upon opening it, she read aloud, "Money."

"Whose is this?" asked the queen.

"It is mine," said an old, hard-faced miser.

"And why do you think this the sweetest word in human language?" said she.

"Because, madam, money is what all want, all toil for, and all rejoice over. It will buy anything, do anything, and as the good book says, 'Money answereth all things.' It is the sweetest word ever spoken."

"I beg leave to differ from you, sir. You pervert the meaning of the good book. You say money will do anything, and procure anything; is that so? Will it raise the sick man from a bed of pain? Will it cheer and save the dying man? Will it heal a wounded conscience? Will it restore the dead babe to its mother's arms? Will it open the door of heaven to the soul, or make immortality blessed? No; it is a slippery servant to minister to the wants of the body, or to raise the pride, or to pamper the appetite; or a hard master to grind the poor. It is anything but the sweetest word."

She then put her hand again into the box and drew out a paper, on which was written the word "Honor."

"Who claims this?"

"I do," said a fine-looking young man, dressed in splendid military garments.

"And what is your plea for your favorite word?" said the queen.

"Why, madam, it seems to me too plain for argument. The child at school, the boy on the play-ground, the parent in planning for his child, the scholar in wasting life over his books, the sailor risking his life on the stormy ocean, the politician in wrestling for position, and the soldier rushing up to the cannon's mouth—all are witnesses that *honor* is the word, above all others, that is the sweetest to the human ear."

"You plead well," said the queen; "but I cannot agree with you. Honor is a powerful instrument with which to move men to effort and action; but you will notice that it appeals to and cultivates supreme selfishness in the heart, shuts out domestic affections, tramples on the most sacred

rights of others, seeks its place through fields of blood, and often fills nations with wailing. I cannot allow you the premium, sir."

Again the fair hand of the queen drew from the box, and on it was written the word "Love."

"Whose may this be?" asked the queen in a softened tone.

"Mine, madam," said a young man whose face was glowing with excitement, while a thousand youths around him, and as many bright-eyed maidens, seemed ready to shout.

"And your reasons, sir?"

"It is not a matter of reason, madam, but it is the verdict of the mother over her babe, of that babe as soon as he can return her smile, of the child longing for home, of the widow in her desolation, of youth seeking the dearest friend the earth knows, of age leaning upon the child for support. It is sung in the songs of the birds, echoed in the notes of the mourning dove, and it thrills in the language of every living thing. We have reason to believe that it reaches the angels of heaven."

"A strong plea, certainly," said the queen; "but I must have time to think further upon it before I decide."

Once more she drew from the box, and the word was read amid great silence, "JESUS."

"Whose is this?" said the queen in a low, soft tone.

"I wrote it," said a sweet little girl, almost sinking under the eyes that were turned upon her.

"And can you, my child, tell me the reasons why you think Jesus the sweetest word in the world?"

"No; I only feel so."

"Truly, little one, you feel right. There is no attribute of humanity, no beauty of character, no greatness in our idea, nothing exalted, refined, gentle, loving, or good which is not found in him. There is no language on earth into which Jesus cannot be introduced untranslated. The Jew,

the Greek, the Hottentot, and the refined nations of the earth all sing the same name. It is the sweetest word on earth, and probably the sweetest in heaven. Come, little child, and sit by my side, and receive this golden crown, faint emblem of the crown which Jesus will one day place upon thy head.”—*Rev. John Todd.*

THE STORY OF HIS CHILDHOOD.

THY HOLY CHILD JESUS.—Acts iv. 27.

Come hither, ye faithful,
Triumphantly sing;
Come, see in the manger
Our Saviour and King.

The inspired history of Jesus in his youth is given twenty words: “And the child grew, and waxed strong in spirit, filled with wisdom, and the grace of God was upon him.”—Luke ii. 40. These words refer more particularly to his boyhood, and where God is silent man should not speak; but there are some incidents in the infancy of Jesus, noticed by the word, around which it would do well to turn our thoughts.

1st. The Circumcision. Eight days after birth Christ was circumcised according to the Jewish law. He who required obedience first obeyed: “And being made perfect, he became the author of eternal salvation unto all them that obey him.”—Heb. v. 9. By this act he was also able to claim descent from Abraham, of whom it was said: “And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.”—Gen. xxii. 18. In the blood shed he “gave earnest of the abundance of blood he was to shed for the redemption of mankind.” Here at the outset we have the *vicarious life* of Jesus brought prominently into view. He began to shed his blood for us almost as soon as he was born.



"THEY PRESENTED UNTO HIM GIFTS."—Matt. ii. 11.

2d. The Presentation in the Temple. Every first-born male child was taken to the temple, and offered as a priest, but if the parents did not want the child to be raised for the priesthood, they redeemed him, by paying five shekels—about two dollars and fifty cents. If the parents were too poor to pay this amount, they offered a pair of turtle-doves or two young pigeons. Christ was not to be a priest after the order of Aaron; hence he was redeemed by his parents, who offered two young pigeons: “a repeated instance of the exact obedience of the immaculate Jesus to the ceremonial law, as well as the poverty of his parents, though descended from a royal house,” and also a type of the redemption of the world: “Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot.”—1 Pet. i. 19.

3d. The Acknowledgment of his Divinity. In the Temple were two servants of God, Simeon and Anna, who acknowledged the divine character of Jesus. Some writers think Simeon was president of the Sanhedrim, and the father of Gamaliel, who on one occasion favored Paul.—Acts v. 33.

And in the temple courts that day
 Upon a virgin's bosom lay
 A Babe, around whose infant head
 A halo of bright glory shed—
 A light that was revealed to none
 But to the aged Simeon,
 Before whose eyes it shone so bright—
 That golden aureole of light—
 And by the sacred token showed
 The witness of incarnate God,
 Deep promptings filled the old man's breast,
 His hopes and fears are now at rest.
 This is the promised Christ, the King;
 Awake, my soul, arise and sing!

And there, the aisles and courts among,
He uttered forth this dying song—

“Lord, now let thy servant depart in peace, according to thy promise, for mine eyes have seen thy salvation which thou hast prepared before the face of all people, a light to enlighten the Gentiles, and the glory of thy people Israel.”—Luke ii. 21–28.

Anna, the aged prophetess, also came into the temple, and recognizing Christ, “gave thanks likewise unto the Lord and spake of him to all them that looked for redemption in Jerusalem.”—Luke ii. 36–38. Thus we see a father and mother in Israel reaffirming the words of Gabriel to Mary, and the promise of God to the race, and preparing the chosen family for a wonderful visit, and the further recognition of the one who came to seek and to save the lost.

4th. The Visit of the Three Wise Men. After complying with the law of Moses, the holy family went to Nazareth, probably to settle their business affairs, after which they returned to Bethlehem, where they were visited by three wise men, who were guided into their presence by a beautiful star. According to tradition their names were Melchior, Gaspar, and Baltasar. “And when they were come into the house, they saw the young child with Mary his mother, and fell down and worshipped him; and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh.”—Matt. ii. 11. God who guided them to Bethlehem directed them to go home in a different way so that they might escape Herod; hence “they departed into their own country another way.”

This visit was a blessing to the family and also to the whole world.

1. It proved to all the world that the Gentiles as well as the Jews had expectations of Christ, and it proved the truth of all prophecy relating to Christ.

2. The wise men gained a more perfect knowledge of

Christ, which they carried to their own country, and thus laid a foundation for Christian work in future ages.

3. It caused Herod the king to call together the Jewish Sanhedrim, composed of the wisest men in the nation, who in their official capacity put on record the fact that, according to the word of God, Christ would be born in Bethlehem of Judea.

4. The gifts of gold, frankincense, and myrrh the wise men brought for Christ enriched the holy family, so that when they had to flee into Egypt, and were strangers in a strange land, they had means by which they could live.

The visit of the wise men is still held in remembrance; some churches on the twelfth day after Christmas have services called the Epiphany; this in commemoration of the wise men's visit; though some contend that the festival commemorates the appearance of the star to the wise men, which is a symbol of Christ's manifestation to the Gentiles: "It is in accordance with the latter signification that the following beautiful hymn, by BISHOP HEBER, was written:"

Brightest and best of the sons of the morning,
Dawn on our darkness and lend us thine aid.
Star of the East, the horizon adorning,
Guide where our infant Redeemer is laid!

Cold on his cradle the dew-drops are shining;
Low lies his bed with the beasts of the stall,
Angels adore him in slumber reclining—
Maker, and Monarch, and Saviour of all.

Say, shall we yield him, in costly devotion,
Odors of Edom, and offerings divine—
Gems of the mountain, and pearls of the ocean—
Myrrh from the forest, and gold from the mine?

Vainly we offer each ample oblation,
Vainly, with gold, would his favor secure;
Richer, by far, is the heart's adoration,
Dearer to God are the prayers of the poor.

Brightest and best of the sons of the morning,
 Dawn on our darkness and lend us thine aid!
 Star of the East, the horizon adorning,
 Guide where our infant Redeemer is laid!

5th. The Flight into Egypt. When the wise men departed "The angel of the Lord appeared to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word; for Herod will seek the young child to destroy him." The angel's warning was none too soon, for "Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men."—Matt. ii. 13-18.

Christ must perish or these infants. As the salvation of the world depended on Christ, he must be saved at whatever cost; hence he was taken into Egypt, and a few infants were put to death. These children were the first martyrs for Christ, and while their fate was no worse than the fate of thousands at the present day, yet Christ, no doubt, recompensed them for their suffering, and the mothers for the anguish they bore. No wonder Christ was ever tender to children, and so sweetly said: "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God."—Mark x. 14. This passage calls to mind Mrs. Luke's beautiful verses.

CHRIST BLESSING LITTLE CHILDREN.

I think when I read that sweet story of old,
 When Jesus was here among men,
 How he called little children as lambs to his fold,
 I would like to have been with him then.

I wish that his hands had been placed on my head,
 That his arms had been thrown around me,

And that I might have seen his kind look when he said,
Let the little ones come unto me.

Yet still to his footstool in prayer I may go,
And ask for a share in his love ;
And if I thus earnestly seek him below,
I shall see him and hear him above.

In that beautiful place he is gone to prepare,
For all who are washed and forgiven ;
And many dear children are gathering there,
For of such is the kingdom of heaven.

The royal family remained in Egypt "until the death of Herod ; that it might be fulfilled which was spoken of the Lord by the prophet, saying : Out of Egypt have I called my Son." On their return they "dwelt in a city called Nazareth, that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene." Thus we have the child-life of Jesus from his birth until he goes to Jerusalem when twelve years of age to keep the passover : "we must content ourselves therewith, not seeking to indulge a curiosity which such silence seems to forbid, as sinful, as impertinent."

THE STORY OF HIS BAPTISM.

"Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him."—Matt. iii. 13.

Weary souls that wander wide
From the central point of bliss,
Turn to Jesus crucified,
Fly to those dear wounds of his.
Sink into the purple flood,
Rise into the life of God.

John the Baptist having opened the way, and the time being ripe for work, Christ applied to John for baptism. John at first refused, saying : "I have need to be baptized



THE JORDAN.

of thee, and comest thou to me?" Christ replied: "Suffer it to be so now: for thus it becometh us to fulfil all righteousness." "Then John baptized Jesus.

This baptism is the greatest that ever occurred. The one baptized was the Son of God and the Saviour of men; the baptizer was a man trained and sent by God. The place historic: at the spot where Jesus was baptized by John, it is said, the ark of the covenant was carried across, when the children of Israel entered the land of promise.

This baptism is the only occasion on which all the three powers of the Godhead were manifested. The Father spake, the Son was baptized, the Holy Ghost came from Father to Son. "And Jesus, when he was baptized, went up straightway out of the water: and lo the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: and lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased."—Matt. iii. 13-17. All three are interested in the work of salvation, and when Jesus commenced that work the other two united with him.

At this baptism the Father publicly acknowledged Christ to be his Son. Of all the men who ever lived and worked and claimed to be the sons of God, Christ is the only one ever acknowledged in public, by audible voice, as his Son: "This is my beloved Son, in whom I am well pleased." The Father also owned him at the transfiguration: "This is my beloved Son, in whom I am well pleased: hear ye him."—Matt. xvii. 5. If the Father owns Christ, he will receive all who come to him through Christ, and Christ has said: "Him that cometh unto me I will in nowise cast out."—John vi. 37.

THE BAPTISM OF CHRIST.

It was a green spot in the wilderness,
Touched by the river Jordan. The dark pine

Never had dropped its tassels on the moss
 Tufting the leaning bank ; nor on the grass
 Of the broad circle stretching evenly
 To the straight larches had a heavier foot
 Than the wild heron's trodden. Softly in
 Through a long aisle of willows, dim and cool,
 Stole the clear waters with their muffled feet,
 And, hushing as they spread into the light,
 Circled the edges of the pebbled tank
 Slowly, then rippled through the woods away.
 Hither had come the apostle of the wild,
 Winding the river's course. 'Twas near the ~~flugh~~
 Of eve, and, with a multitude around,
 Who from the cities had come out to hear,
 He stood breast-high amid the running stream,
 Baptizing as the Spirit gave him power.
 His simple raiment was of camel's hair ;
 A leathern girdle close about his loins ;
 His beard unshorn ; and for his daily meat
 The locust and wild honey of the wood.
 But like the face of Moses on the mount
 Shone his rapt countenance, and in his eye
 Burned the mild fire of love ; and as he spoke
 The ear leaned to him, and persuasion swift
 To the chained spirit of the listener stole.
 Silent upon the green and sloping bank
 The people sat, and while the leaves were ~~snaken~~
 With the birds dropping early to their nests,
 And the gray eve came on, within their hearts
 They mused if he was Christ. The rippling ~~stream~~
 Still turned its silver courses from his breast
 As he divined their thought. " I but baptize,"
 He said, " with water ; but there cometh One,
 The latchet of whose shoes I may not dare
 E'en to unloose. He will baptize with fire
 And with the Holy Ghost." And lo ! while yet
 The words were on his lips, he raised his eyes,
 And on the bank stood Jesus. He had laid
 His raiment off, and with his loins alone
 Girt with a mantle, and his perfect limbs,
 In their angelic slighthness, meek and bare,
 He waited to go in. But John forbade,
 And hurried to his feet and stayed him there,
 And said, " Nay, Master ! I have need of thine,

Not thou of mine!" And Jesus with a smile,
 Of heavenly sadness met his earnest looks,
 And answered, "Suffer it to be so now;
 For thus it doth become me to fulfil
 All righteousness." And, leaning to the stream,
 He took around him the apostle's arm,
 And drew him gently to the midst. The wood
 Was thick with the dim twilight as they came
 Up from the water. With his clasped hands
 Laid on his breast the apostle silently
 Followed his Master's steps; when lo! a light,
 Bright as the tenfold glory of the sun,
 Yet lambent as the softly burning stars,
 Enveloped them, and from the heavens away
 Parted the dim ether like a veil:
 And as a voice, fearful exceedingly,
 Broke from the midst, "This is my much-loved Son,
 In whom I am well pleased," a snow-white dove,
 Floating upon its wings, descended through;
 And, shedding a swift music from its plumes,
 Circled, and fluttered to the Saviour's breast.

—*Nathaniel Parker Willis.*

THE STORY OF HIS OBJECT.

"For the Son of man is come to seek and to save that which was lost."—Luke xix. 10.

Salvation! let the echo fly
 The spacious earth around;
 While all the armies of the sky
 Conspire to raise the sound.

Anthony Hunt was a drover. He and his wife lived on a western prairie with their little girl named Dolly. One day he went to a distant town to sell some cattle. It was near night when he started home, and when within a few miles of home a storm came up; the rain fell in torrents. When about five miles from home he thought he heard a child cry. He stopped and listened, then called, but there was no answer. He got off his horse and felt around in the grass, and



“Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again; but whosoever drinketh of the water that I shall give him shall never thirst, but the water that I shall give him shall be in him a well of water springing up into everlasting life.”—John iv. 13, 14.

called. He was answered by a faint cry. Then he thought some one might be planning to rob him, as people knew he was a drover and carried large sums of money; but it was only for a moment he allowed such a thought to take possession of his mind. He said: "If any man's child is hereabouts Anthony Hunt is not the man to let it die." He grouped about in the dark, and thinking of a hollow under a hill, he made his way towards it, and there found a little child dripping with wet, moaning and sobbing. He took her up in his arms and put her little body under his great coat, and started for home. The little thing soon sobbed herself to sleep. He reached home in about an hour, and as he neared the house saw it was illuminated. He thought his wife had prepared the extra lights for his coming; but reaching the gate he found the house filled with people, and his wife was weeping bitterly, and exclaimed, when she saw her husband, "Oh, don't tell him: it will kill him." A great lump seemed to rise in his throat as he asked the cause of the trouble. One of the neighbors who had noticed the bundle said: "Nothing now, I hope—what's that you have in your arms?" Looking at the little one he found he saw the face of his own little Dolly. She had gone out to meet her papa, who had promised to buy her a new doll, and had got lost. The storm came up and she was given up by mother and friends as lost, but the loving heart of a father found her.

Eden was man's home, but through sin he wandered away and was lost,—to purity, happiness, and heaven; but the dear Lord Jesus came to seek and save the lost. When the Jews found fault with Christ for visiting Zaccheus, he replied: "For the Son of man is come to seek and to save the lost," and when the disciples wanted to call fire down from heaven on the Samaritans because they refused to extend their hospitality to Christ, he said: "Ye know not what manner of spirit ye are of; for the Son of man is not

come to destroy men's lives, but to save them," again he said: "I came not to judge but to save," and the angel said to Mary: "Thou shalt call his name Jesus, for he shall save his people from their sins."

The object of Christ was man's physical salvation; when man sinned his body suffered; as sin spread man's years were shortened. In the first ages man lived a thousand years; when Christ came the average was but little over thirty years. Had he not come the race would have run out; his coming arrested decay, gave a fresh lease of life, and turned man toward holiness.

His first commission was physical: "And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give."—Matt. x. 7, 8. Christ desires man to have a good body; a sound mind in a sound body makes a better agent for active work than a sound mind in an unsound body.

The effects of sin will be absolutely removed at the resurrection; "Sown in corruption, it is raised in incorruption; It is sown in dishonor, it is raised in glory; It is sown in weakness, it is raised in power; It is sown a natural body, it is raised a spiritual body. And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit."—1 Cor. xv. 42-45.

The object of Christ was man's intellectual salvation. There is a close relation between mind and matter; what hurts one affects the other. Sin hurt the body and impaired the intellect; hence Paul says: "For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known."—1 Cor. xiii. 12.

The mind, though warped and darkened by sin, is well nigh omnipotent in its possibilities. Man's physical work is only the advertisement of his mind. Look at the great

bridge—the marriage bond uniting Brooklyn and New York—watch the crowd of human beings passing to and fro, some days numbering as many as ninety thousand; examine the building, read its statistics, and you are amazed; your thoughts are naturally focused on the brain that conceived the mighty work, but this is only a ravelling from man's mind.

If the intellect is such a power in its fallen condition, how wonderful are its possibilities when linked with God through Christ! The telegraph, steam-power, printing-press, and other great inventions are but mind developed under the influence of Christianity. And there will be other developments: when “casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.”—2 Cor. x. 5.

The object of Christ was man's spiritual salvation. Not only man's body and mind but his soul was corrupted: “The soul that sinneth it shall die.” Man sinned and he was separated from God: “Behold, the Lord's hand is not shortened, that it cannot save: neither his ear heavy, that it cannot hear: but your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear.”—Isa. lix. 1, 2. Christ came to drive out the wedge of sin, and reconcile man to God: “God was in Christ, reconciling the world unto himself.”—2 Cor. v. 19.

The salvation of Christ is full, complete, reaching body, mind, and soul. It reaches the body: “I beseech you therefore, brethren, by the mercies of God, that ye present your *bodies* a living sacrifice, holy, acceptable unto God, which is your reasonable service.”—Rom. xii. 1. It reaches the mind: “And be not conformed to this world: but be ye transformed by the renewing of your *mind*, that ye may prove what is that good, and acceptable, and perfect will of

God."—Rom. xii. 2. It reaches the spirit: "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the *Spirit*."—Rom viii. 1. Thank God for a full, eternal salvation. "The gift of God is eternal life through Jesus Christ our Lord."

OBJECT OF THE SAVIOUR'S COMING.

He came not like the conquerors of the earth,
 To seize the sword and drive his crimson car
 O'er kings, and crumbling crowns, and empires **made**
 The wrecks of proud ambition; nor to rise
 Upon the ruins of a thousand thrones,
 Baptized in guiltless blood, and bathed in tears
 By mourning mothers shed. He came not like
 The Macedonian madman, in the pomp
 Of gorgeous grandeur and the pride of war,
 To conquer peaceful cities, and survey,
 'Mid slaughtered thousands, towers and temples **fall**,
 As fell the towers of Troy—nor yet did he
 Like Cæsar cross the Rubicon, to be
 A conqueror or a corse.—Oh! no, he came
 In meekness and in mercy, but to save
 Benighted nations, and to nobly give
 The promise of salvation unto all.
 He came to conquer, not to crush; he **came**,
 Without a sword, to triumph over death,
 And revolutionize a dying world.
 Possessed of all the glory of a God,
 He came with all the meekness of a **man**,
 To teach humility, and point the way
 That leads the wanderer to the land of **love**,
 Above all human learning and all law,
 The sages of old Greece and Rome were **mute**;
 And fanes of false philosophy to earth
 Before him fell; the proud Pantheon's gods
 Crumbled upon their pedestals of gold,
 And from the Thunderer's hand the sceptre **passed**.
 His mighty power and meekness were the **same**,
 To humble haughty grandeur, or to bind
 The broken spirit, for he was the Prince
 Of power as well as peace. He came to **die**

That man might live forever.—Oh ! what love !
 How deep and how unbounded ! How sublime
 The story of his suffering, and the scene
 Of his last dying agonies for man !
 Methinks I see the star of Bethlehem rise
 Upon the shouting shepherds, and methinks
 I see it sinking, in a sea of blood,
 On sacred Calvary. The hour is past,
 The mighty deed is done—a world redeemed,
 And man no longer the polluted slave
 Of sin and sorrow, but the child of grace.
 The harps of heaven have hymned the Saviour's praise
 And angels swelled the anthem ; should not man,
 Upon this glorious morn,* bow down his knee ?
 The hour is coming when the nations far,
 That know not God, shall kneel before his throne,
 And claim the promise of redemption given.
 The empire of religion then shall be
 The empire of the world, and human hopes
 And human hearts be mingled, or shall make
 One common faith, the beacon-light to heaven.

Milford Bard.

THE STORY OF HIS WORK.

“This is the work of God, that ye believe on him whom
 he hath sent.”—John vi. 29.

To the work ! to the work ! we are servants of God :
 Let us follow the path that our Master has trod ;
 In the balm of his counsel our strength to renew,
 Let us do with our might what our hands find to do.

Christ not only planned his work, but he worked his
 plan. 1st. Among the Jews. 2d. Among the Gentiles.
 He worked among his disciples in the same order. 1st.
 Among the Jews. 2d. Among the Gentiles. The first com-
 mission was limited : “Go not into the way of the Gentiles,
 and into any city of the Samaritans enter ye not, but go
 rather to the lost sheep of the house of Israel.”—Matt. x. 5,

* These thoughts came into my mind on a Christmas morning.



"THE UNCONSCIOUS WATER SAW ITS GOD AND BLUSHED."—*Milton.*

6. The second commission was unlimited: "Go ye into all the world and preach the gospel to every creature."—Mark xvi. 15. The heart of Christ is as large as the world. His invitations have no proper names in them: "Come unto me, ALL YE that labor and are heavy laden, and I will give you rest."—Matt. xi. 28.

Christ worked through preaching: "From that time Jesus began to preach, and to say, Repent, for the kingdom of heaven is at hand."—Matt. iv. 17. What a wonderful preacher! "He preached the word unto them."—Mark ii. 2. Unto the traders in the temple: "My house shall be called the house of prayer; but ye have made it a den of thieves."—Matt. xxi. 12. Unto Nicodemus, the prominent teacher: "Except a man be born of water and of spirit, he cannot enter into the kingdom of God."—John iii. 5. Unto the rich young man: "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven, and come, follow me."—Matt. xix. 21. Unto the mountain congregation: "Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?"—Matt. vi. 30; and through these and other agents he preaches unto us.

And oh! what preaching, unfolded in parables! The spiritual minded understood, while the sin blinded were confused: "Because it is given unto *you* to know the mysteries of the kingdom of heaven; but to them it is not given Therefore speak I to them in parables." Farrar says:

"A method so instructive, so rare, so stimulating, so full of interest—a method which, in its unapproachable beauty, stands unrivalled in the annals of human speech—would doubtless tend to increase beyond measure the crowds that thronged to listen."

Read the sower, or scattering good seed.—Matt. xiii. 1-23. The grain of mustard-seed, or the increase of a mighty

principle.—Matt. xiii. 31, 32. Dives and Lazarus, or a look beyond the grave.—Luke xvi. 19–31. The good Samaritan, or who is our neighbor.—Luke x. 25–37. The Pharisee and Publican, or self-righteousness and humility.—Luke xviii. 9–14. The Prodigal Son, or the folly of backsliding.—Luke xv. 11–32. The marriage of the king's son, or conditional salvation.—Matt. xxii. 11–13. But why specify? As John says: "If they should be written every one, I suppose that even the world itself could not contain the books that should be written."—John xxi. 25.

Paul may have been the Prince, but Jesus was the KING of Preachers. No voice ever fell on human ear like his. Henry Clay's voice was called a band of music, Daniel Webster's voice was called a trumpet, Dr. Channing's voice was called a harp, but "never man spake like this man." His theme was salvation.

Christ prayed as well as preached; he talked to God as well as man; one supported the other. Father Taylor said Christ spent his youth in communication with his Father. We do know that from his baptism to his crucifixion he held communication with his Father through prayer: "And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed."—Mark i. 35. His prayers were for others. "Simon, behold, Satan hath desired to have you, that he may sift you as wheat; but I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren."—Luke xxii. 31, 32. It is a comforting thought that every follower of Christ is held up by the prayers of Christ: "Neither pray I for these alone, but for them also which shall believe on me through their word."—John xvii. 20.

Christ welded his preaching and praying into practising; his whole life was a sermon read by the world; he went about doing good. The world needs to-day just what it needed in that day: plain preaching, praying, and practis-

ing. Reader, if you are interested in the world's salvation, engage in this triune work, preach, pray, and practice, do something for Jesus, and help accomplish the object for which he died.

Oh that each in the day of his coming may say
I have fought my way through,
I have finished the work thou didst give me to do.

Oh that each from his Lord may receive the glad word,
Well and faithfully done:
Enter into my joy, and sit down on my throne.

SIR BRASIL AND HIS FALCON.

The work of Christ was not appreciated by those who sought to gratify the flesh, and they rejected him unto death. The following story contains a point it would be well to heed.

Sir Brasil, wearied from toiling in the chase, "leashed his favorite falcon to his wrist, and girding on his sword, straight took his way along the silent groves," in search of some refreshing spring. His brow was hot, his tongue was dry against his teeth, and he was ready to die of thirst.

At length he reached the bed of a stream, but it was dry, and he was ready to resign himself to despair, when he saw, trickling from out the crevice of a rock, a few "sluggish drops of dark green water." Hope revived, and releasing the falcon from his wrist, and "stopping the jewelled mouthpiece of his golden bugle with a plug of moss," he turned it into a cup to catch the water as it fell drop by drop. "With toil and pain he gathers each slow drop," until "the dear draught is level with the golden rim:" then he raised it to his lips.

But, just as he is about to satisfy his thirst, the falcon dashes, "with swift stroke of his long pinion," the cup to the ground. The knight frowned and looked upon the bird with astonished anger. "Once again Sir Brasil, with weary hand and long delay, filled up the golden measure." Again he raised the cup to his lips, and again the falcon dashed it from his hand.

"Now, by the sacred cup which Christ did drink of," said the angry knight, "I will wring thy neck, thou foolish bird, an' thou do that again."

"A third time did he stoop, and, horn in hand, bend his broad back to catch the sluggish stream; a third time did he raise the bugle towards his lips: a third time, with swift wing, the falcon dashed the measure from his hand."

The eyes of the knight flashed with angry fire; his thin lips quivered, his cheeks grew pale, and, with ungloved hand, he struck the bird across the throat. It fluttered on his wrist, spread out its wings convulsively, its curved beak opened wide, gasping for air. Its round eye turned to its master with a reproachful look of love; then with a faint gasp it fluttered—fell—and died.

"Well-a-day!" said the knight, "the bird was mulish and deserved its fate; yet would I had not killed it."

But the bird was dead, and most people would say it deserved its fate. It interfered with the man's pleasure; and repeatedly dashed from his hand what he considered essential to existence: hence it was justly rewarded for "its inexplicable behavior."

But look at the SEQUEL of this curious story. Sir Brasil resolved to seek "the source of the thin stream. Through the forsaken beds of ancient streams, over massive boulder stones, humped with old age, and coated with gray moss—over trunks of rotting trees, that in the night lit with pale splendor the dark path around, and slept in the light—over sharp volcanic soil, that crackled beneath his tread—Sir

Brasil took his way, with weary feet, and tongue that often wagged in sanctimonious oath."

The knight fainting with thirst saw something gleaming in the distance, "like an azure spray" twisting as it shone.

"As speeds the Arab to the green oasis, after days of thirst," so he pressed "toward the spot so distant and so dear."

• But as he came nearer foul clouds hovered oppressively about him; a poisonous vapor seemed to load the air. "He raved and reeled, and threw his arms aloft, and tried to pray; and *spoke pet words to his dead falcon*, as if it were alive." Then with a great effort he recovered himself and strode onward.

"As he approached the place whence shot the sapphire gleam a horrid sight burst on his view. Lo! coiling on a mound, lay a huge green serpent. Tier upon tier of emerald scales, that glistened into blue, swept upwards in grand spirals. His great head lay open-jawed, and hanging over the brink of a steep rock; while, slavered from his mouth, trickled, in sluggish drops, a stream of distilled poison, green and rank.

"Sir Brasil's heart grew sick, for *now* he saw what he had wished to drink, and what the falcon had wasted, was the venom that slavered from the serpent on the rock, and filtering through some secret stony way welled out below, in green and sluggish drops of withering poison."

THE STORY OF HIS POWER.

"The Son of God, with power, according to the spirit of holiness."—Rom. i. 4.

Though eighteen hundred years have passed
 Since Christ did in the flesh appear,
 Yet his tender mercies ever last
 And still his healing power is here.

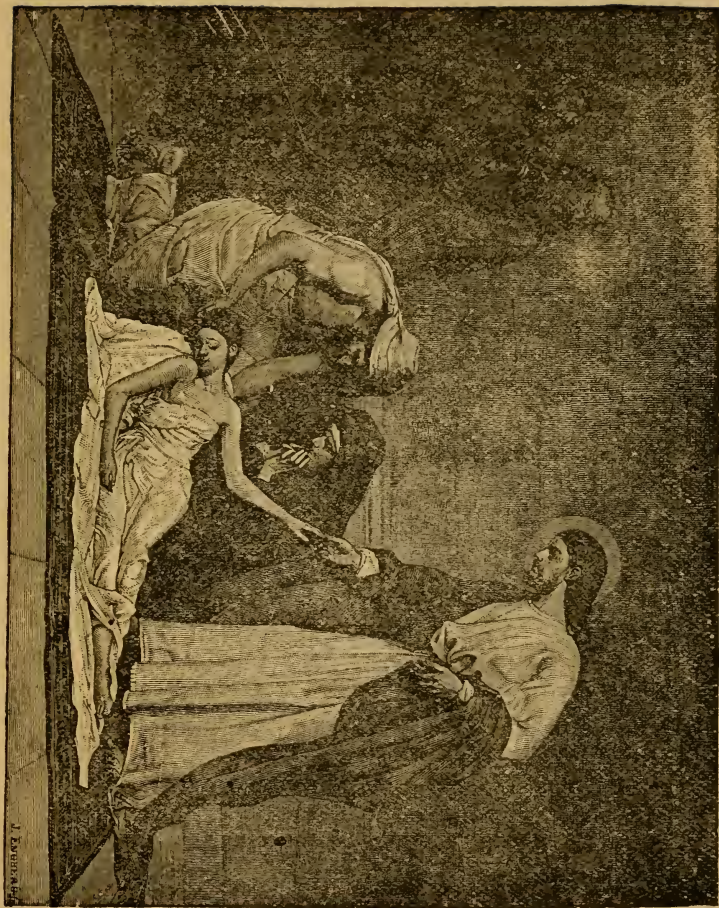
Christ manifested power over his own human nature.

After being baptized: "Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil. And when he had fasted forty days and forty nights, he was afterward an hungered."—Matt. iv. 1, 2. Christ fasted alone in the desert, subdued the flesh, drank in the spirit of his great mission and prepared for his work. He conquered himself, and hence gained every battle he fought.

Christ manifested power over Satan. As he came up from the wilderness, Satan met him in three temptations: 1st. "If thou be the Son of God, command that these stones be made bread." 2d. "If thou be the Son of God, cast thyself down: for it is written." 3d. "All these things will I give thee, if thou wilt fall down and worship me." Christ met each temptation with scripture. Satan left him, and angels came and ministered unto him.—Matt. iv. 1-11. Remember, that when tempted you also can conquer.

Christ manifested power over nature, he created and he controlled. An exhibition of this power is seen on Galilee. While sleeping in the boat a great storm came down from between the hills. His disciples, fearful of the consequences, awoke him; he arose, spoke to the elements, the wind fled from his presence, and the waves were cowed like a whipped dog at his feet: "Then he arose, and rebuked the winds and the sea; and there was a great calm. But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him!"—Matt. viii. 23-27. His power over nature is also seen in his first miracle, when he turned water into wine: "The unconscious water saw its God and blushed."—See John ii. 10.

Christ manifested power over sin. It was a great thing to control nature, but a greater thing to forgive sin. Christ said to the scribes: "But that ye may know that the Son of man hath power on earth to forgive sins (he sayeth to the sick of the palsy) I say unto thee, Arise, take up thy bed, and go thy way unto thine house."—Mark ii. 1-12.



"THE RAISING OF JAIRUS'S DAUGHTER."—*Frank Moss*

No sin is too great for Jesus to forgive: "Though your sin be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."—Isa. i. 18. The power of Jesus was the power of love, and not of hate; hence it was manifested in seeking and saving the lost.

Christ manifested power in removing disease. In forgiving sin, he cut the root from which disease sprung. This is illustrated in the man sick with the palsy. He was taken by friends to Jesus, to have his disease removed. Jesus struck at the root: "Son, thy sins be forgiven." The root cut, the branch died; the world was blessed with such a man: "Jesus went about all Galilee, teaching in the synagogues, preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people." They only had to exercise the faith of the leper: "Lord, if thou wilt, thou canst make me clean," and immediately he responded: "I will: be thou clean."

Christ manifested power in raising the dead. He never preached any funeral sermons; disease fled at his touch, and death at his prayer. In the home of Jairus there was a beautiful exhibition of his power. A young daughter had just died. Jesus "took her by the hand and called, saying, Maid, arise!"—Matt. ix. 18-26.

The Saviour raised

Her hand from off her bosom and spread out
The snowy fingers in his palm, and said,
Maiden! arise! And suddenly a flush
Shot o'er her forehead, and along her lips,
And through her cheeks the rallied color ran;
And the still outline of her graceful form
Stirred in the linen vesture; and she clasped
The Saviour's hand and, fixing her dark eyes
Full on his beaming countenance, AROSE.

Twenty-five miles from Capernaum was the little town of Nain, the home of a widow, whose only child, a son, had

died The funeral procession had been formed, and "the only son of his mother" was being carried to his grave. Jesus met them: "And he came and touched the bier, and they that bare him stood still. And he said, Young man, I say unto thee Arise. And he that was dead sat up and began to speak. And he delivered him to his mother." What a meeting that must have been! How I sometimes wish the Master would come this way! No wonder "there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, that God hath visited his people."—Luke vii. 11-16.

But a greater manifestation of power was in the case of Lazarus of Bethany, the brother of Mary and Martha. He died and was buried. Jesus visited the sisters, and "found that he had lain in the grave four days already." The sisters met Jesus and together they went to the grave, where "Jesus wept." At his command the stone was taken away, "and Jesus lifted up his eyes, and said: Father, I thank thee that thou hast heard me. And I know that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me. And when he had thus spoken, he cried with a loud voice, Lazarus, come forth. And he that was dead came forth, bound hand and foot with grave clothes; and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go."—John xi. 1-14.

Glad is the song consenting tongues record.
 Messiah reigns; high deeds proclaim him Lord.
 The deaf can hear, the blind receive their sight,
 And withered palsy springs with new delight;
 On pain's pale cheek reviving roses bloom,
 And shrouded death starts wondering from the tomb.

THE STORY OF HIS ACCEPTANCE.

"Behold, the world is gone after him."—John xii. 19.



' BEHOLD, THY KING COMETH, SITTING ON AN ASS'S COLT.'—John vii. 15.

Ashamed of Jesus! that dear Friend
 On whom my hopes of heaven depend!
 No! when I blush be this my shame,
 That I no more revere his name.

Akero'tos was the name of a soldier, "battle-scarred and old and gray." He was needy, and not wanting to beg, took his lyre, and with music sought to draw silver from those who passed that way. In early days he had some skill, but his fingers had lost their cunning. "And so he stood there twanging, hour after hour, without one lepton gained." Tired, hungry and athirst, he became discouraged, leaned against a pillar, and thought himself "forsaken and accurst."

Then came a stranger where he leaned and said,
 Why not play on, old man, and strive to please
 The passing crowd? You, who won victories,
 Might now perchance win bread.

Akerotos looked up; his eyes filled with tears, as he replied: "I am no longer skilled." The stranger, with a pleasant smile, offered to hire the lyre for an hour, and passed the owner a piece of money. Akerotos took the money and passed the lyre to the stranger, who said: "It is a bargain. Then, hold out your cap; be motionless and dumb." The cords were swept by skilful fingers, and a startling prelude rang through the air. Then in a clear and stirring voice he sang of war, how the "Sire-dethroning Zeus" overthrew the mighty Titans. The people gathered round breathless and eager, swallowing every sound. So vivid was the picture, and sweet the melody, that the people heard:

The rush of chariots and the clash of blades;
 O'er beaten earth the ring of iron hoofs;
 The crackling roar of flames from burning roofs;
 The screams of frightened maids.

When the song was ended, the people filled the soldier's cap with gold, and called on the "silver-tongued and fiery-eyed" singer for more of the soul-thrilling music:

Singer, whose voice from sirens on the shore
Has sure been borrowed, and whose fingers rain
Such music on the strings, O sing again—
Sing us a song once more !

And again the singer sang, this time not of war but of love, and the hearts of all were stirred. The air was filled with fragrance, and light, and music; and the people took off their rings and bracelets and ornaments of gold, and the old soldier was made rich. Then a purple vapor filled the place, and around the singer shone a blaze of light.

The men of Argos stood in hushed surprise,
As there the God of poetry and song,
Phoibos Apollon, from the awestruck throng
Ascended to the skies.

This is a Grecian fable, beautifully clothed in verse, showing that Apollo, accepted by man, was a blessing, but it is a truth that Christ Jesus, interested in man, came to earth, and all who accept him obtain a blessing.

Jesus was accepted by the pure of heaven and the best of earth. A glance at a few of his many followers will prove this.

He was accepted by Mary and Joseph: "Behold the handmaid of the Lord; be it unto me according to thy word."—Luke i. 38; and "Then Joseph, being raised from sleep, did as the angel of the Lord had bidden him, and took unto him his wife."—Matt. i. 24.

He was accepted by angels: "And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men."—Luke ii. 13, 14.

He was accepted by the shepherds. "And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them."—Luke ii. 20.

He was accepted by the wise men: "And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts: gold, and frankincense, and myrrh."—Matt. ii. 11.

He was accepted by Simeon, the friend of God: "And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against."—Luke ii. 34.

He was accepted by Anna, the prophetess: "And she coming in at that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem."—Luke ii. 38.

He was accepted by Elizabeth, and her husband, the priest of God: "And Elizabeth was filled with the Holy Ghost: and she spake out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb."—Luke i. 42.

He was accepted by godly women, interested in the world's salvation: "And certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils, and Joanna the wife of Chuza, Herod's steward, and Susanna, and many others, which ministered unto him of their substance."—Luke viii. 2, 3.

He was accepted by Nicodemus, the great teacher: "Rabbi, we know that thou art a teacher come from God: for no man can do these miracles, that thou doest, except God be with him."—John iii. 2.

He was accepted by John, sent from God: "John seeth

Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world."—John i. 29.

He was accepted by a great multitude of people: "And the multitudes that went before, and that followed, cried, saying, Hosanna to the son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest."—Matt. xxi. 1-11.

He was accepted by God the Father: "This is my well-beloved Son in whom I am well pleased, hear ye him: Christ was and is the most popular man that ever lived Well does Holloway say: "At this moment Jesus influences more minds and hearts than any other thinker or worker."

THE STORY OF HIS REJECTION.

"He is despised and rejected of men."—Isa. liii. 3.

Let the world despise and leave me,
They have left my Saviour too;
Human hearts and looks deceive me—
Thou art not, like them, untrue.

"Christ Rejected!" how sad the words! While accepted by the pure of heaven and the best of earth, he was rejected by those controlled by Satan: "Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas, and consulted that they might take Jesus, by subtilty, and kill him."—Matt. xxvi. 3, 4. They found an agent: "Then one of the twelve, called Judas Iscariot, went unto the chief priests, and said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver. And from that time he sought opportunity to betray him." The opportunity came. Jesus was betrayed, and the Jews, influenced by the chief priests and elders, rejected the man



GROUP FROM "CHRIST REJECTED."

of sorrows: "But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus."—Matt. xxvii. 20.

The "Group" on page 53 is from "Christ Rejected," painted by Benjamin West. The original now hangs in the Academy of Fine Arts, Philadelphia, Pa. It speaks for itself: "The swaggering triumph of the vehement priest who accuses and denies the very 'Hope of Israel' is in awful contrast with the gentle submission of the Mighty One who yields himself to save by the cross rather than rule upon the throne."

THE STORY OF HIS AGONY.

"A man of sorrow and acquainted with grief."—Isa. liii.

That garden, where of old our guilt began,
 Wrought death and pain;
 But this, where Jesus prays by night for man,
 Brings life and joy again.
 Hither, of his own will, the Lord for all
 Comes to atone;
 And stays the thunder bolts about to fall
 From the dread Father's throne.

Gethsemane is synonymous with the suffering of Christ. Mention one and you think of the other. Christ suffered that you might be free.

In New York city a teacher had occasion to punish a scholar. He ordered the boy to take off his jacket, but the boy refused. Again he was ordered and again he refused. The teacher told him if he did not take off his jacket he would have some of the older boys to take it off for him. The boy commenced to take his garment off; the tears rolled down his cheeks, as he slowly turned it from his shoulder, not from fear, but from shame. His jacket was the only garment that covered his body. The poor waif from the slums was seeking knowledge, without sufficient

clothing to cover him. The scholars took in the situation, and tears flowed from sympathy. One of the older boys stepped up, and said: "Master, I will take his place; whip me."

This is but a faint type of humanity and Christ. Humanity had broken the law, and was exposed to punishment. Justice demanded satisfaction. Christ came, took man's place, obeyed the law, bore the burden, and won the victory for you and me: "Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray, we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all."—Isa. liii. 4, 5, 6.

Jesus was alone in his baptism of suffering. He took his disciples with him into the garden, and said: "Sit ye here, while I go and pray yonder."—Matt. xxvi. 36. Then with his three favorites, Peter, James, and John, he went and prayed, "and began to be sorrowful and very heavy." And he said to them: "My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me." Then he went alone further into the garden, "and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt." This suffering was the baptism he had reference to when he said: "I have a baptism to be baptized with."—Luke xii. 50. In David, his type, he exclaims: "I am come into deep waters, where the floods overflow me."—Psa. xcii. 2.

Christ was alone in the conflict. He could say: "I have trodden the wine-press alone; and of the people there was none with me." His disciples slept; not from indifference, but from heavy sorrow which clouded the mental and overcame the physical. Luke says "they slept from sorrow,"



"NOT MY WILL, BUT THINE, BE DONE."—Luke xxii. 42

and Christ said: "The spirit is willing, but the flesh is weak." While the human failed him, the divine did not. "There appeared an angel unto him from heaven strengthening him."

You may be alone in your Gethsemane of sorrow, all the world having forsaken you and fled, but he whose "sweat was as it were great drops of blood falling down to the ground" will stand by and deliver you out of the mouth of the lion. Well does Mrs. Sigourney say:

Count thy brief pains
As the dust atom on life's chariot wheels,
And in a Saviour's grief forget them all.

The exact spot where Christ knelt is not known, but the garden made sacred by his prayers can be located. Canon Farrar, in his "Life of Christ," says: "Although the exact spot of this struggle cannot be determined with certainty, the general position of Gethsemane is clear; and then, as now, the checking moon-light, the gray leaves, the dark brown trunks, the soft green sward, the ravine with Olivet towering towards the east, and Jerusalem to the west, must have been the main external features of a place which must be regarded with undying interest while time shall be, as the place where the Saviour of the world entered alone into the valley of the shadow." Beautifully does Oliver Cromwell say:

Gethsemane, thine olive grove
A welcome screen for Jesus wove,
To veil his agony;
Oh, when, thou lone and hallowed spot,
Can be by friend or foe forgot,
Thy midnight mystery?

Beneath the darkness of thy shade
The agonizing Saviour prayed;
And, from the anguish felt,
Great drops, as it were bloody sweat,
Streamed down his cheeks, and, falling, wet
The ground whereon he knelt.

A world in that dark midnight hour,
 While coping with Satanic power,
 He bore on bended knee ;
 Alone the burden he sustained,
 Alone the victory he gained,
 In thee, Gethsemane.

Gethsemane, thy name is graved
 Deep on the hearts of all the saved,
 And cannot be erased ;
 For, till eternity shall end,
 Oh, who in full can comprehend
 The scene in thee embraced ?

Draw near, my heart, and gaze anew,
 Where Jesus on that night withdrew,
 To bear the load for thee ;
 Come read the love that in him wrought,
 Come linger long in tender thought,
 In lone Gethsemane.

THE STORY OF HIS DEATH.

“It is finished : and he bowed his head, and gave up the ghost.”—John xix. 30.

When I survey the wondrous cross
 On which the Prince of Glory died,
 My richest gain I count but loss,
 And pour contempt on all my pride.

During a war in Europe, the commander of a fort sent a soldier to find out the plans of the enemy. The man found that the enemy had undermined the fort, placed many kegs of powder under it, and had laid a train from the mine to where they could ignite it, and blow up all in the fort. The soldier started for the fort to make known his discovery, that a way of escape might be provided ; but he was seen by the enemy, and they shot him. He fell not far from the train of powder, which led from the mine under the fort



"CERTAINLY THIS WAS A RIGHTEOUS MAN."— Luke xxiii. 47.

to the camp of the foe. Fearing their plans were discovered, they fired the train. The flame went leaping along, until it reached the dying soldier, when it expired; he had rolled over until he lay across the train of powder, the blood running from his wound soaked in the powder, and thus cut off the flame. The soldiers hearing the firing, came out of the fort, met the enemy, repulsed them and were saved.

Satan had undermined the world, and the race was in danger of total destruction. Jesus left his heavenly home, came to earth, shed his blood, turned aside the fire of hell, and made salvation sure, for the blood of the Lord Jesus Christ cleanses us from all sin.

After suffering in the garden and gaining the victory, he was betrayed by Judas, taken to Annas the high-priest, sent to Caiaphas and the Sanhedrim, charged with "blasphemy;" then sent to the judgment hall of Pontius Pilate, the Roman governor. Here the charge of blasphemy was dropped, and he was charged with "setting at naught the national authority, forbidding the payment of tribute, and calling himself a king." He was found innocent by Pilate, who sent him to Herod. Jesus refused to answer his impertinent questions, and Herod "set Jesus at naught, mocked him and arrayed him in a gorgeous robe and sent him back to Pilate," who offered to release him; but the mob, influenced by the high-priests, demanded his death, crying out: "Crucify him! Crucify him." Jesus was scourged by the Roman guard, a crown of thorns placed on his noble head, and a robe of purple thrown in mockery over his shoulders. Then, clothed in his own garment, a reed was placed in his hand for a sceptre, while the rabble mocked, and cried out: "Hail, King of the Jews." Then he was led to Golgotha.

O holy Lamb of God!

Must thou to slaughter go!

And on thy sinless shoulders bear

Our heritage of woe!

Must thou endure our grief?
 Our stripes be laid on thee!
 The sins of many must thou take,
 And thou our ransom be!

Jesus was led from Jerusalem to Golgotha—the place of a skull—followed by a great company of people, and of women, which also bewailed and lamented him: “He carried his own cross until he fell exhausted, when Simon, a Syrian, bore it for him,” reaching the place where

Was wrought
 The tragedy that moved the universe,
 And moulded all its destinies anew.

The cross was laid on the ground, and Jesus laid on the cross; cruel hands drove the nails through his tender hands and feet. The cross, with its precious load, being lifted up over the place dug for its reception, was let go, and as it struck the ground, the quivering form of Jesus started a wave of influence that yet sweeps through the world. There he hung, for long, weary hours; his wounds burning, his nerves straining, his heart bleeding, reviled and persecuted, yet in the midst of all interested in the salvation of a soul.

On either side of Jesus was a cross, on each side of which hung a thief: one rejected Christ, the other accepted him: “Lord, remember me when thou comest into thy kingdom.” To which he responded: “This day shalt thou be with me in Paradise.” The slow hours dragged away, during which he prayed for his enemies, placed his mother in John’s care, showed the human was alone, by exclaiming: “My God why hast thou forsaken me?” but showed the presence of God with his spirit: “Father, into thy hands I commend my spirit.” He gave up the ghost, bowed his head and died.

Jesus died broken-hearted. Cunningham Geikie says: “The immediate cause of death appears, beyond question,

to have been the rupture of his heart, brought about by mental agony. Excess of joy or grief is known to induce the bursting of some division of the heart, and the consequent flow of blood into the pericardium, or bag, filled with colorless scum like water, in which the heart is suspended. In ordinary cases, only examination after death discovers the fact, but in that of our Lord the same end was answered by the thrust of the soldier's spear. In a death from heart rupture the hand is suddenly carried to the front of the chest, and a piercing shriek uttered. The hands of Jesus were nailed to the cross, but the appalling shriek is recorded." As you look upon this blood-stained scene, think: "This I have done for thee." As you look over your own life, answer his question: "What hast thou done for me?"

But drops of grief can ne'er repay
The debt of love I owe.
Here, Lord, I give myself to thee—
'Tis all that I can do.

Jesus died, but nature proved him divine. From twelve to three o'clock, darkness hung over the world. The earth was shaken, the rocks were rent, not with, but across the natural seam, showing it was no ordinary, but an almighty convulsion of nature. The graves were open, the dead came forth, and appeared to many. The plan of salvation had been worked, and the agony of Jesus finished. Joseph obtained his body, and with the assistance of loving friends it was wrapped in linen and spices, and laid in a new tomb, with a stone rolled across its mouth, and a Roman guard set to watch it: "And thus the Redeemer was left—pale but victorious—to sleep through the Sabbath."

THE STORY OF HIS RESURRECTION.

"He is not here; for he is risen, as he said. Come, see the place where the Lord lay."—Matt. xxviii. 6.

We shall sleep, but not forever;
 There will be a glorious dawn;
 We shall meet to part, no, never,
 On the resurrection morn.

The beautiful life seemed to be closed; friends were broken hearted, his enemies were triumphant. The gloom or disappointment settled over loved ones. They said: "We trusted this had been he who should have redeemed Israel." How human they were! In the dark hour of adversity they forgot his teaching when in prosperity. At the bitter water of Marah they forgot the miraculous deliverance at the Red sea. Sorrow for a season hid faith, but Christ was mighty and his truth prevailed. Christ entered the tomb, but Satan could not hold him there; he unclasped the fingers of death, and came forth King of kings.

The morning of the third day came, and the first Easter dawn greeted a new world. The sting of death had been plucked, and the victory over the grave had been won. The earth, which grew black in the face when he died, shook as he came forth. The soldiers, amazed, reported the fact, and the man who put Christ to death put in circulation the story that his body was stolen while the guards slept; and every infidel to-day helps keep the story in circulation, because "the resurrection of Jesus is the basis of Christianity." If the foundation be destroyed, the structure will fall.

It may be well to notice the following facts:

1. Christ was dead. He was examined by Roman and Jewish authority, and to make his death certain, a spear was thrust into his side. From the wound there came out blood and water, showing that the sack enclosing the heart had been ruptured, and death had taken place.

2. He was laid in a new tomb. No man had ever lain in it before. Hence there was no chance to substitute another body for his. His body being placed there by his friends in presence of his enemies, there can be no uncertainty here.



"COME, SEE THE PLACE WHERE THE LORD LAY."—Matt. xxviii. 6.

3. A guard of Roman soldiers was placed at the tomb. It was death to sleep while on guard, and it is not reasonable to suppose the guard slept, or that they all slept at the same time, or that they would all sleep at the same time, and sleep through an earthquake, or that they would not know who took the body.

4. The soldiers themselves announced the resurrection of Jesus to those who employed them, and they made up the story of the body being stolen, and the soldiers made the best of the situation, and accepted a bribe for a false report to the world.

5. The folded clothes show Jesus was not stolen. If the disciples had desired and had found it possible to take the body while guarded, they would not have gone to the trouble of taking off his clothes, taken the time to fold them up, and carried off the nude body, which would have been much more difficult than if clothed.

6. The resurrection of Christ was a manifestation of power essential to prove the truth of his words. He said: "I have power to lay down my life and power to take it up again;" and on the cross he said: "My God, why hast thou forsaken me?" His resurrection proved that he had the power to lay down his life and power to take it up again.

7. His resurrection is the earnest of our own: "If in this life only we have hope in Christ, we are of all men most miserable." By his resurrection we are linked to the future. Death is only a tunnel on the road to heaven. The boasting of death is only the hum of a drone bee; there is no power to back it up. "The sting of death is sin, and the strength of sin is the law; but thanks be to God who giveth us the victory through our Lord Jesus Christ."

The resurrection of Christ brought around three great changes:

1. In Christ: His body had some of the glory he had with the Father before the world was. Mary did not know

him until he called her by name. The disciples on the way to Emmaus did not recognize him until by an act he was revealed unto them.

2. In the disciples: They became bold workers. During the trial, they had played the coward. After his resurrection their cowardice fled, and they braved the whole world, and preached Jesus. True conversion drives away cowardice.

3. In the world: It was made alive. Through Adam it was lost. The resurrection placed it in a position to be saved. The letter which killeth was supplemented with the spirit which giveth life; and, inoculated with the Holy Ghost, it is preparing for a final physical, intellectual and spiritual triumph.

THE BURIED FLOWER.

Mrs. S. H. Bradford.

In the course of his wanderings among the Pyramids of Egypt, Lord Lindsay, the celebrated English traveller, accidentally came across a mummy, the inscription upon which proved to be at least *two thousand years* old. In examining the mummy after it was carefully unwrapped he found enclosed in one of its hands a small round root. Wondering how long vegetable life could last, he took the little bulb from that closed hand and planted it in a sunny soil, allowed the dew and rains of heaven to descend upon it, and in course of time, a few weeks, to his astonishment and joy **that** root burst forth and bloomed into a beautiful flower.

Two thousand years ago a flower
 Bloomed lightly, in a far-off land;
 Two thousand years ago its seed
 Was placed within a dead man's hand.

Before the Saviour came to earth
 That man had lived and loved and died,
 And even in that far-off time
 The flower had spread its perfume wide.

Suns rose and set, years came and went,
 The dead hand kept its treasure well.
 Nations were born and turned to dust,
 While life was hidden in that shell.

The shriveled hand is robbed at last;
 The seed is buried in the earth.
 When lo! the life long hidden there
 Into a glorious flow'r burst forth.

Just such a plant as that which grew
 From such a seed when buried low,
 Just such a flower in Egypt bloomed,
 And died *two thousand years ago*.

And will not He who watched the seed
 And kept the life within the shell,
 When those he loves are laid to rest,
 Watch o'er their buried dust as well?

And will not He from 'neath the sod
 Cause something glorious to arise?
 Aye! though it sleep *two thousand years*,
 Yet all that buried dust shall rise.

Just such a face as greets you now,
 Just such a form as here we bear,
 Only more glorious far, will rise
 To meet the Saviour in the air.

Then will I lay me down in peace
 When called to leave the vale of tears,
 For "in my flesh shall I see God,"
 E'en though I sleep *two thousand years*.

THE STORY OF HIS ASCENSION.

'And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.'—Acts i. 9.

Rise, glorious conqueror, rise
 Into thy native skies—
 Assume thy right;



"WHILE THEY BEHELD, HE WAS TAKEN UP."—Acts i. c

And when in many a fold
 The clouds are backward rolled,
 Pass through the gates of gold,
 And reign in light.

After his resurrection Jesus remained on earth forty days, during which time he appeared frequently to his disciples. His first appearance was to Mary Magdalene, and the last to his disciples when he ascended: "And he led them out as far as to Bethany, and he lifted up his hands and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven."—Luke xxiv. 50, 51. The disciples saw him depart: "And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight."—Acts i. 9.

Christ had before spoken of this ascension: "What and if ye shall see the Son of man ascend up where he was before."—John vi. 62. David also referred to it: "Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them."—Psa. lxxviii. 18. It must have been a day of jubilee in heaven when Christ entered, and angels could sing: "Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord of hosts, he is the King of glory. Selah."—Psa. xxiv. 9, 10.

It was essential that Christ leave earth. He said: "I go and prepare a place for you." This preparation is through his mediatorial work: "And if any man sin, we have an advocate with the Father, Jesus Christ the righteous."—1 John ii. 1. Be encouraged, then; Jesus is interested in earth. When he entered heaven he sat down: "He was received up into heaven, and sat on the right hand of God."—Mark xvi. 19. When Deacon Stephen was about to die, Jesus stood up to watch him: "Behold, I see the heavens

opened, and the Son of man STANDING on the right hand of God." Acts vii 56. He sat down to receive the worship of angels, he stood up to watch a dying saint.

THIS IS THE OLD, OLD STORY:

Say, do you *take it in*?—

This wonderful Redemption,
God's Remedy for sin?

Do you at heart believe it?

Do you believe it's TRUE,
And meant for EVERY SINNER,
And therefore, meant for *you*?

Then TAKE this "GREAT SALVATION;"

For Jesus loves to give!

Believe! and you receive it!

Believe! and you shall live!

And if this simple message

Has now brought peace to you,

Make known "the old, old story;"

For others need it, too.

Let everybody see it,

That Christ has made you free;

And if it sets them longing,

Say, "Jesus died for **THEE!**"

HE WILL COME AGAIN.

Christ will come again. He said: "And if I go and prepare a place for you, I will come again, and receive you, unto myself, that where I am, there ye may be also." When the disciples were looking after their ascended Lord two messengers said to them: "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Christ came through his spirit, but he is also coming in person: "Be-

hold, he cometh with clouds; and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him. Even so. Amen."

The following lines were written by a young girl in Wales, and brought to this country by a college student. They were published in the *Golden Rule*, under the title, "A Fragment." Read them, and you will be ready to exclaim with John: "Even so, come, Lord Jesus."

The cry: "He comes—

The signs are sure—all lands are armed for war—
The mystic number is fulfilled—He comes!"

We answer: Oh, that He would come! we want
The Christ! we want a God to burn the truth
Afresh upon the forehead of the world!

We want a man to walk once more among
The wrangling Pharisees, to drive the beast
And money-mongers from the temple courts:
To bring the Gospel back again, and prove
How all unlike the churches are to Christ!
We want the Christ to tell again "the saints"
Their sins, that they were sent to bless the poor,
And they have sold themselves unto the rich;
That they were sent to preach the works of peace,
And they have filled the world with war of words;
That they were sent as messengers of love,
And they have driven love out of the creeds;
That they were sent to teach men not to lie,
Nor tremble when their duty led to death.

Oh, for the Christ again! He—He would dare
To tell the churches how they lie and cant,
And talk of serving God—and serve themselves;
And talk of saving souls—to save their "cause;"
And pare and narrow God's divinest truth
Until a man can hardly be a man
And member of a church.

Already Christ is coming. Hear ye not
The foot-falls of the Lord? He tramples down

The cruel hedges men have built about
 The gate that leads to heaven. He rends the creeds,
 And gives their tatters to the merry winds.
 He does not come as bigots prophesy,
 To choose a handful and to damn the rest;
 To found a Jewish-Gentile kingdom here,
 And roll the world into the past again.
 He comes the spirit of a riper age,
 When all that is not good or true shall die—
 When all that's bad in custom, false in creed;
 And all that makes the boor and man the man
 Shall pass away forever. Yes, He comes
 To give the world a passion for the truth,
 To inspire us with a holy, human love,
 To make us sure that, ere a man can be
 A saint, he first must be a man.

WHAT GREAT MEN THINK OF JESUS.

The thoughts of a few noted characters will bring to a focus THE STORY OF JESUS, viz.: he is more than human: he is DIVINE. I will not quote here the confession of New Testament characters, though they all, from Paul, "the Plato of Christianity," to Pilate, "the patronizing ruler of Judea," are expressed in the words of Martha: "I believe that thou art the Christ, the Son of God, which should come into the world."

My object is to quote a few writers who oppose Christianity, directly and indirectly, and show, that while they may oppose Christians, they unite with New Testament characters in acknowledging Christ to be more than any other man, and they thus hasten the day when "every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

Richter, "recognized as a satirist of orthodox Christianity," calls Jesus "the purest of the mighty, the mightiest of the pure; who, with his pierced hands, razed empires from their foundations, turned the stream of his-

lory from its old channels, and still continues to rule and guide the ages."

Goethe, the great poet, called the "German Voltaire," says: "I esteem the Gospels to be thoroughly genuine, for there shines forth from them the reflected splendor of a sublimity, proceeding from the person of Jesus Christ, of so divine a kind as only the divine could ever have manifested upon earth."

Strauss, "the *corypheus* of modern skepticism," says: Jesus "remains the highest model of religion within the reach of our thought; and no perfect piety is possible without his presence in the heart."

Rousseau, "in some respects in sympathy with Christianity, and in other respects antagonistic to it," drew a comparison between Christ and Socrates. Speaking of the death scene, he says: "Jesus, while suffering the sharpest pains, prays for his most bitter enemies. If Socrates lived and died like a philosopher, Jesus lived and died like a God."

Ernest Renan "stands out so boldly in his opposition to revealed religion," that what he says on this point is worthy of careful consideration. He concludes his life of Jesus thus: "Whatever may be the surprises of the future, Jesus will never be surpassed. His worship will grow young, without ceasing; his legend will call forth tears without end; his sufferings will melt the noblest hearts; all ages will proclaim that, among the sons of men, there is none born greater than Jesus."

Matthew Arnold, "who likewise has arrayed himself against the orthodox world," says: "Christ came to reveal what righteousness really is. . . . Nothing will do except righteousness, and no other conception of righteousness will do except Christ's conception of it; his *method* and *secret*."

Thomas Carlyle says: "Jesus of Nazareth, our divinest

symbol! Higher has the human thought not reached. A symbol of quite perennial, infinite character, whose significance will ever demand to be anew inquired into, and anew made manifest."

Such acknowledgments might be multiplied, but these are sufficient to show that when it comes to the Master, all minds are a unit. *They admit he is more than any other man.* "For their rock is not as our rock, even our enemies themselves being judges." If interested in this line of thought, purchase Chautauqua Text Book, No. 31, by L. T. Townsend.

The following conversation between Mr. Emerson and the poet Whittier was reported to Professor Townsend. It contains such a good point, I cannot refrain from calling your attention to it.

"The perfect man has not yet come, but is to come," said Mr. Emerson.

"Thee will acknowledge, Friend Emerson," said Mr. Whittier, "that Jesus is the most perfect of all men who have yet appeared?"

"Yes," replied Mr. Emerson, "that I admit."

"Thee will acknowledge," continued Mr. Whittier, "that we have not yet reached the standard which the life of Christ has set before us."

"Yes," replied Mr. Emerson, "I suppose that must be granted."

"Then," said Mr. Whittier, "ought thee not to receive this as the perfect life until the more perfect makes its appearance?"

And Mr. Emerson cast his calm, blue eye into the empty space and was silent.

"And being made perfect, he became the author of eternal salvation unto all them that obey him."—Heb. v. 9.

THE DEAR OLD STORY.

I love to tell the story,
 Of unseen things above,
 Of Jesus and his glory,
 Of Jesus and his love.

I love to tell the story,
 Because I know it's true;
 It satisfies my longings
 As nothing else can do.
 I love to tell the story :
 'Twill be my theme in glory
 To tell the old, old story,
 Of Jesus and his love.

I love to tell the story :
 More wonderful it seems
 Than all the golden fancies
 Of all our golden dreams.
 I love to tell the story :
 It did so much for me !
 And that is just the reason
 I tell it now to thee.

I love to tell the story :
 'Tis pleasant to repeat
 What seems, each time I tell it,
 More wonderfully sweet.
 I love to tell the story :
 For some have never heard
 The message of salvation
 From God's own holy word.

I love to tell the story ;
 For those who know it best
 Seem hungering and thirsting
 To hear it like the rest.
 And when, in scenes of glory,
 I sing the NEW, NEW song,
 'Twill be—the OLD, OLD STORY
 That I have loved so long.

A LESSON IN HUMILITY.

A Father in the early church said, There are three steps to heaven. The first step is *humility*; the second step is HUMILITY; the third step is HUMILITY. It is humility all along the way.

Christ taught humility: "Whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted."—Matt. xxiii. 12. He not only taught but practiced humility: "And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross."—Phil. ii. 8.

One of the most practical lessons in humility is recorded by John. Jesus "riseth from supper, and laid aside his garments and took a towel, and girded himself. After that he poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded."—Read John xiii. 1–20, and when troubled by pride, think of the Master's act of humility.

The bird that soars on highest wing
Builds on the ground her lonely nest;
And she that doth most sweetly sing
Sings in the shade when all things rest;
In lark and nightingale we see
What honor hath humility.

AN INVITATION.

Reader, we have journeyed into the past; heard the voice of John the Baptist; knelt with the shepherds around the manger; had the wonderful name fall on our ear; watched the wise men offering their gifts; followed him to the Jordan, where he was baptized; found his object to be the world's salvation; saw him engage in his great work; marvelled as we witnessed his wonderful power; rejoiced as he was accepted by the pure of heaven and the best of earth;

sorrowed when he was rejected by his own nation ; wept as he knelt in Gethsemane ; shuddered as he hung in agony on the cross ; smiled with gladness as he came from the grave ; watched the bright clouds receive him out of sight ; heard angels say he would come again ; read the testimony of opponents. Now let me ask you a question : " What think ye of Christ ? " and what will you do with his invitation ?

You may be only three steps away. Repentance toward God, Faith toward Christ and Obedience toward the Holy Ghost are the three steps that will put you on the Christian's platform. Perhaps you have taken one, and are only two steps away ; or you may have taken two, and are only one step from Christ :

Only a step to Jesus ;
Then why not take it now ?

Oh, take that step now. Obedience is the test of repentance and faith. If you would win heaven, obey Christ : " Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."—Rev. xxii. 14.

Reader, if you are saved, " be more earnest, more to the will of the Lord." Be consecrated, and some soul may be saved through your work for Christ. Miss Havergal visited some friends. There were ten in the house. She asked God to give her all ten for Christ's sake : " and he just *did*." The last night she was too happy to sleep ; she lay awake praising God : " and renewal of my own consecration, and these little couplets formed themselves and chimed in my heart, one after another, till they finished with '*ever, only, all, for thee.*' "

Take my life, and let it be
Consecrated, Lord, to thee ;
Take my hands, and let them move
At the impulse of thy love.

Take my feet, and let them be
 Swift and beautiful for thee;
 Take my voice, and let me sing
 Always, only, for my King.
 Take my lips, and let them be
 Filled with messages for thee;
 Take my silver and my gold,—
 Not a mite would I withhold.
 Take my moments, and my days,
 Let them flow in endless praise;
 Take my intellect, and use
 Ev'ry pow'r as thou shalt choose.
 Take my will, and make it thine;
 It shall be no longer mine;
 Take my heart—it is thine own—
 It shall be thy royal throne.
 Take my love—my Lord, I pour
 At thy feet its treasure-store;
 Take myself, and I will be
 Ever, only, all for thee.

JESUS IN OUR DYING HOUR.

Jesus can make a dying bed
 Fell soft as downy pillows are,
 While on his breast we lean our head,
 And breathe our life out sweetly there.

Jesus not only makes the present life bright, and the future life glorious, but he safely guides us from one to the other, through the tunnel we call death, which is dark to the sinner, but light to the Christian. The experience of many prove the truth of his words: "Lo, I am with you always, even unto the end of the world. Amen."

Alfred Cookman exclaimed: "I am sweeping through the gates, washed in the blood of the Lamb." John Fletcher expressed his dying desire: "O how this soul of mine longs to be gone, like a bird out of his cage, to the realms of bliss."



"COME UNTO ME, ALL YE THAT LABOR AND ARE HEAVY LADEN
I WILL GIVE YOU REST."—Matt. xi. 28

Stephen, looking up to heaven, said: "Lord Jesus, receive my spirit." John Edgar Reed, a young preacher, exclaimed: "Jesus Christ is such a fact, the greatest fact in all the universe."

Martin Luther said: "Thou hast redeemed me, O Lord God of truth. I will die steadfast, clinging to Christ and to the doctrine I have so constantly preached." Miss McPherson, a young lady, gave utterance to these beautiful words: "The crossing must be near, for I hear the rush of the endless stream; the celestial odors touch my senses, and a strange sweet music out of a purer world is in all the air. With me it is the dawn of a new day, the immortal; and I long to breathe its air and gather its fruits--to see Jesus as he is."

If Christ brightens the present, glorifies the future, and takes the sting from death, is he not worth accepting? He says: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Having this rest, you can say: "But thanks be to God, which giveth us the victory, through our Lord Jesus Christ."





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The story of Jesus.

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